THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.*"—AMOS 3: 7.

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WHY IS IT?

BY PRESIDENT HUGH J. CANNON, OF THE SWISS AND GERMAN MISSION.

A WISE man of old said, "He that answereth a question before he heareth it, it is folly and shame unto him." People of ordinary intelligence usually hesitate to pass judgment upon a matter which they have never investigated. But when the subject under discussion is what the world calls Mormonism, the man who does not feel perfectly competent to give a final decision is indeed an exception, no matter how little he may really know, and this, too, among men who would not presume to pass upon the merits or demerits of any other subject under the sun unless they had devoted some thoughtful study to it. Can anyone tell why it is? Mormonism is either true or false. It was instituted by direct revelation from the Almighty, He Himself appearing in person in the beginning of it with His Son Jesus Christ, and the latter directing personally every step in its organization; or is it an inspiration of the devil, pure and simple. Every move made in its establishment indicates that it was not man-made. Joseph Smith evidently received some manifestation, either from above or beneath. So did Oliver Cowdery, David Whitmer, Martin Harris and Sidney Rigdon. The testimony, too, of the eight witnesses to the Book of Mormon is evidence that there was something supernatural about the work. In addition to these there is the testimony of thousands of others, men of sound, practical judgment, and not at all inclined to be what the world might call "visionary," who declare in all earnestness that they have beheld marvelous manifestations. Indeed, there is such an abundance of testimony that the thoughtful investigator of the subject is forced to

acknowledge the remarkable character of the work—in fact, that it is all it professes to be, or is a dangerous deception which Satan and his followers are determined to establish in the earth. Although derided and abused by the masses, Mormonism still has many friends who will not admit that it is from the devil. They suggest, out of the kindness of their hearts, that the Church was organized by men full of religious zeal who hoped through it to do good in the world. But even if they were inclined to, members of this Church could not avail themselves of this charitable offer of escape. The evidence against this view is too overwhelming.

If Mormonism is true, mankind should accept it, and must accept it before they can reach the goal which all Christianity has in view. If it is the horribly wicked thing it must be if not absolutely divine, why is it that with all the brains in the world its members cannot be shown the error of their ways? Why is it that when two men of about equal mental caliber come together, one a Mormon, the other not, both earnestly seeking salvation, both praying to the Almighty for light, that the non-Mormon is so frequently (I was about to write invariably) thrown into more or less doubt as to the correctness of his position? Why is it that as a result of such arguments, and not infrequently where the non-Mormon is by far the intellectual superior, the latter often accepts the doctrine of the former? Why is it that through such meetings the Mormon is strengthened in his faith, that in not one case in a thousand, or one might say a hundred thousand, is he induced to change his belief? Who can explain why missionaries of this Church can go into other communities, Catholic or Protestant, and induce the best church members to change their belief, while missionaries from other denominations who come among the Mormons see their efforts result in absolute failure, or merely succeed in winning a few weak, or worse, members whom this Church can very well get along without?

Time spent in an honest endeavor to find a correct answer to these queries will not be wasted. They entitle Mormonism to a fair and impartial investigation. But there are more questions: Elders have been sent out as missionaries who were very inexperienced and, in some cases, even ignorant of the principles of the Gospel which they are expected to teach. Such men have often had to labor in isolated fields where association with better informed men is an utter impossibility. After a few months of such work they come together with their fellow-laborers and one finds that all are preaching exactly the same principles. Should the theory of some philosopher regarding the origin of man, the purpose of his existence and his ultimate end be submitted separately to a number of missionaries who had learned all they knew about the Gospel without the aid of human teachers, they would be practically a unit in deciding whether his view was true or false. Men who study for years at the same college preparing themselves for the ministry do not show the same unanimity of thought as do the lay members of this Church. Can anyone give a reason for it? People say it is not the truth but the error which the Latter-day Saints so readily comprehend and accept. If that be really true then the solution of the question just asked is still more difficult. Truth unites; error produces dissension, and here we have the rare, if not unknown spectacle of error resulting in oneness.

Another question: Suppose an Elder, not well acquainted with the doctrines of the Church, should meet someone, as occasionally happens, who completely overthrows all his arguments. He naturally feels chagrined and humiliated, but does not, as in the case where the positions are reversed, lose his faith in his religion. The blame is put where it properly belongs, upon his own inefficiency and not upon the Gospel. It has been said that this is due to ignorance and stubbornness, but the world's ignorance and stubbornness is not all confined within the folds of Mormonism, and other people just as ignorant and just as stubborn are usually entirely lacking in their steadfastness. One might ask why it is that men will leave their homes as missionaries do to go to foreign lands, spending their time and substance to preach unpopular doctrines, but not desiring to ask too many questions that may be passed by. But an explanation would be appreciated as to why the Elders in the mission field never hesitate to go where they are sent. During a period of something over three years the writer has had about three hundred missionaries under his direction in fields varying greatly as to desirability. Frequent changes have been necessary, but never once during this time has a missionary refused or even hesitated, to go where he was asked. And this, too, with men than whom it would be almost impossible to find a more independant or self-assertive lot. The time-worn answer of fanaticism would be discarded by any consistent man who could see these missionaries at their work, for they are so absolutely free from everything which even remotely resembles fanaticism.

And again: Why is it that Mormons who are striving with their whole heart to serve the Lord never apostatize? Here is a question which every man living in a place where members of the Church reside can investigate without much trouble. If he finds them carefully studying the principles of their religion, honest, virtuous, truthful, observers of the Sabbath day, prayerful, and not users of tobacco or liquor, no power of earth or of the nether regions will shake their faith in Mormonism. If he sees them smoking, drinking, swearing, stealing, or giving way to immoral conduct, he will notice that their faith is beginning to waver, and if they persist in this course, they usually become avowed opponents of the work. The investigator who can answer the last two or three questions can perhaps tell why it is that people in the world who do not smoke or drink and who are moral, accept the Gospel much more readily than the opposite class, and that those who are immoral never do accept it and remain true to it unless they repent humbly and thoroughly of their wicked habits. He may be able to explain also why it is that a thoughtful and prayerful study of the Scriptures and the principles of the Church to which they belong on the part of Mormons makes them firmer in their faith, while with members of other denominations such a course usually has the opposite effect—that is, instead of becoming more thoroughly convinced through study that they have the perfect truth, their minds are filled with misgivings. We assume, and every man who has made an impartial investigation must admit that our premises are correct, that the Latter-day Saints are honest and sincere, and furthermore that they are earnestly engaged in an effort to be saved. There are some people in this Church, as there are in every church, who are naturally weak, and easily led by any strong character who

happens to be associated with them; but owing to the many requirements made of the Latter-day Saints and the intense opposition they have been obliged to contend with, this class is not numerous. Whether these remain with the Church or leave it, is neither a credit nor a discredit to the doctrines, any more than it is when the same class remain with or leave any other church. But speaking of the average, who think for themselves, when they are persuing an upright course and are studying and are praying to know how to make each step, why should they, through such a course, be more thoroughly convinced of the correctness of their position? If they are in error why should not the promise of the Savior be fulfilled, that those who do the will of the Father "should know of the doctrine?" They are striving as hard as mortal man can to do the will of the Father. Their tenacity in remaining true to Mormonism is certainly not due to ignorance of what the world believes and offers them in exchange for what they now have. It is safe to say that no other people on earth is so acquainted with what others believe. The Mormons are gathered from almost every part of the globe and from almost every form of religion. In addition to this their missionaries for over seventy years have been carefully comparing their doctrines with every conceivable and inconceivable creed, without having found anything that appealed to them as being better. Since the organization of the Church, the Latter-day Saints have thrown their pulpits and the columns of their newspapers and magazines open to any reputable man (and some not in that class) who felt that he could throw light on this question. Many have availed themselves of the opportunity; numerous attacks have been made upon this people and their doctrines in their own meeting-houses and through their own periodicals; these efforts have usually been answered by some Church member, and in many cases, the attack and the defense have been printed in tract form and have served to convert others to Mormonism.

If the Latter-day Saints are wrong, why doesn't some heavenly or earthly power show them their error, inasmuch as they are prayerfully seeking truth and desire earnestly to be saved? These questions are somewhat lengthy and might be extended indefinitely. The answer is short! Things are as they are because the Mormons have God's eternal truth.

THE APE THEORY.

Some time ago it was noticed that scientists no longer are satisfied with the Darwinian theory of the origin of species. Now, a contributor to the *Chicago Record-Herald* takes up that discussion and points out that different theories generally depend upon different interpretations placed upon facts known and admitted. "It is easy," he says, "to re-read very different meanings from the same facts, and to find false readings from a limited number of facts throughout the entire literature of evolution. There is almost nothing final about science. Every phase of life is capable of higher, truer interpretations, and doubtless this will continue to be so. This conclusion is justified by the very theory of evolution itself."

Our author is particularly emphatic in his protest against the so-called "tail theory." He challenges the position of Haeckel, that "the rudimentary

little tail of man is an irrefutable proof of the fact that he is descended from tailed ancestors." He illustrates his position by the evolution of the typewriter. If, he says, any one of these scientists will go to an exhibition of typewriting machines he will see indubitable proofs of the evolution of that useful article. In each of the first dozen invented he will note a mechanical principle. In the next dozen in the ascending scale he will find that principle repeated, exactly in five or six cases, and modified in others. In the third dozen of the ascending series he will find new principles of more importance, or the original mechanical principle eliminated and superseded by another. Thus we find "vestiges" and "rudimentary structures" somewhere along the line in the evolution of every mechanism. Now, I wish to ask if this proves that one machine gave birth to or caused to exist the next machine in the ascending scale?

The question he answers in the negative and continues:

"Compare the physical organisms of a man and an ape and there seems to be much reason in the Darwinian theory that 'man is descended from a hairy, tailed quadruped, probably arboreal in its habits.' However, those who believe this theory have compared only the physical organisms. The very moment that the attempt is made to compare an ape with a man as individual entities, taking into account their whole natures, then the theory utterly fails. The two species differ too radically in their essential identities. The distinction between man and the animal is the absolutely impassable gulf of rational and moral capacity. Neither apes nor natural selection ever produced human beings."

The similarity observed can be, we are told, much more satisfactory accounted for by assuming that God or nature (the name makes no difference) has used some of the same materials in various combinations to create every structure that exists. "The same organic and mechanical principles are repeated over again in various species, but that fact does not prove that one species ever produced another and different species. It simply proves that the life forces of nature are proceeding on established lines, with variations more or less efficient, in accordance with the general tendency of progress."

It is a question upon which science certainly has not spoken its last word. History, as far as its testimony goes, is against the ape theory. As we turn its pages and note the ancestry of the race, we do not find a gradually descending scale toward the animal kingdom. We notice names such as Galileo and Isaac Newton, Luther, Shakespeare, Paul, Plato, Aristotle, Socrates, Solon, Solomon, David, Moses, Abraham, and Noah. No matter how far back we follow the beaten path of history, there is no trace of an animal ancestry. And even back of recorded history, man has raised his eternal monuments, that testify to lofty genius, ideals, and aspirations as far removed from the intellectual sphere of monkeys, as heaven is from earth. History is decidedly against the ape theory.—*Deseret News.*

YOUNG men talk of trusting to the spur of the occasion. That trust is vain. Occasions cannot make spurs. If you expects to wear spurs, you must win them. If you wish to use them, you must buckle them to your own heels before you can go into the fight.—JAMES A. GARFIELD.

PRESIDENT ANTHON H. LUND.

Anthon Henrik Lund, Second Counselor to President Joseph F. Smith, was born in Aalborg, Denmark, May 15, 1844. He is, therefore, in his sixtieth year, at the present writing.

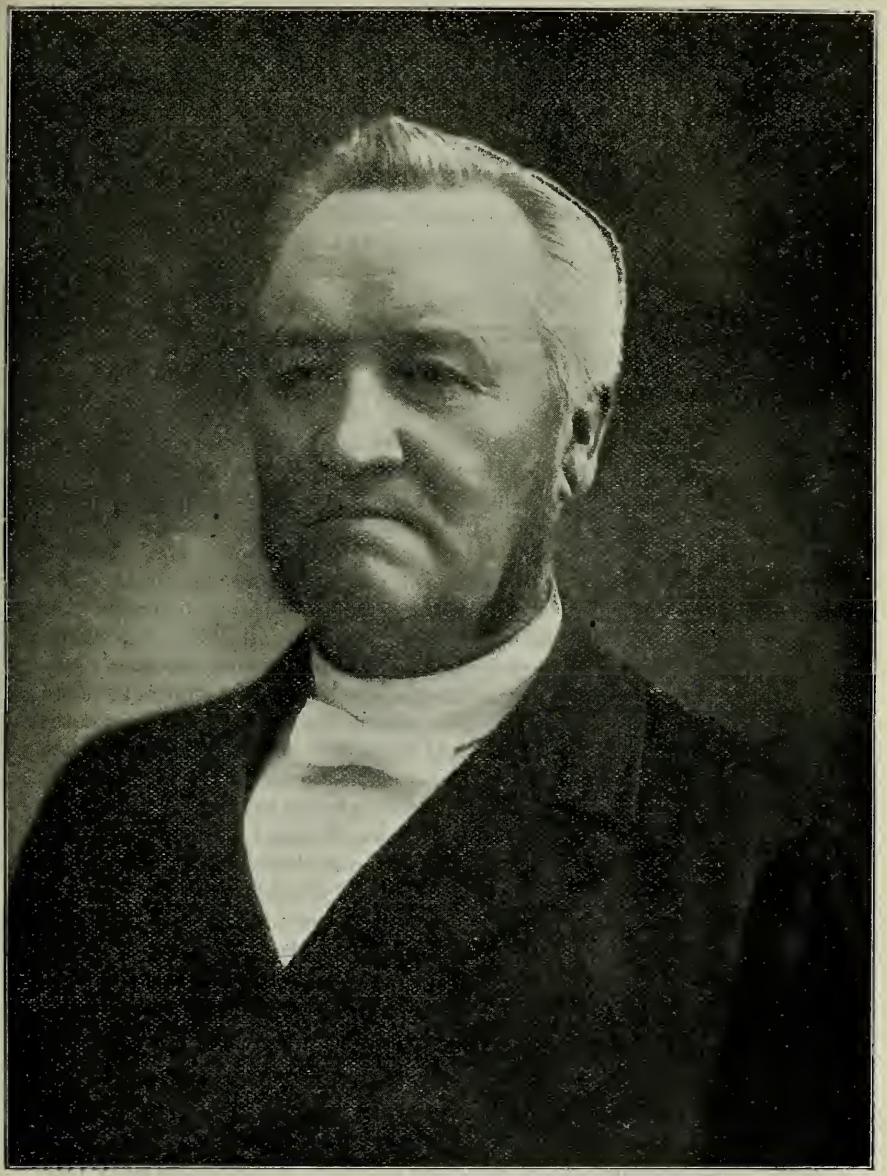
His mother died when he was three years of age, and, his father being drafted into the army, he lived with his grandmother, who cared for him tenderly, and taught him habits of industry and study. Even while a young boy he was a great student, and usually stood at the head of his classes in school. The Bible was one of his favorite books.

When the Gospel was introduced into Denmark in the year 1850, by Apostle Erastus Snow, the boy's uncle and grandmother received it; and from that time, Anthon grew up under the influence of Latter-day Saints' teachings and literature. He was baptized May 15th, 1856, on the twelfth anniversary of his birth. When he was thirteen years old he was called on a mission to teach English to the Saints who were going to emigrate, besides helping the Elders to hold meetings and distribute tracts. It is said of him, that when he was called upon to give his first report at conference, President C. D. Fjeldsted lifted him on a table that he might be better seen and heard. At the age of sixteen he was ordained an Elder and appointed to preside over the Aalborg branch. He was also traveling Elder in five other branches. During these years of work, the young missionary had many interesting experiences.

When eighteen years of age, in 1862, Brother Lund emigrated to Utah. Here he worked his way up from one position of trust to another in the towns of Sanpete county. In 1871 he went on a mission to his native country. In 1883 he went a second time to Scandinavia, presiding over the mission. In 1888, he was appointed vice-president of the Manti Temple, and in 1891 he became the president. He was made an apostle October 7, 1889. From 1893 to 1896 Apostle Lund presided over the European mission, when many of the British Saints met him and learned to love his kindly manner and fatherly advice. In 1898 he went on a mission to Palestine and Syria, and organized the Saints into branches. In 1900 he was made Church historian. At the reorganization of the First Presidency, October 17, 1901, he was chosen Second Counselor to President Smith.

President Lund during his busy career has held many important positions of trust, both civil and ecclesiastical, which for lack of space cannot be enumerated. When asked what had been the leading principle by which his life had been guided, he said, "I have always tried to find out what is right, and to do it." "That tells it," writes J. M. Sjodahl of him. "No one guided by that principle can fail in life. The Son of God Himself attained glory and power and dominion because He yielded faithful obedience to the will of His Father in heaven."

Few men go through life without enemies, but President Lund appears to be one of the few. He is very much like the late President Woodruff in this respect, of whom it is said that even his enemies loved him. He has the confidence, faith, and prayers of the Saints, and is respected and loved as a true servant of God.



Anthon H. Lund

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 2, 1905.

EDITORIAL.

WHY ARE THEY AFRAID OF WATER?

THE Torrey-Alexander Mission closed its meetings in Liverpool last week. Immense crowds have attended the revival meetings, and many are reported as having been "saved." Although the hall on Edge Lane, near Holly Road, will hold, it is claimed, ten thousand people, many were turned away from the last meeting held there.

Some of the Elders recently attended one of the meetings held a few weeks ago to hear what Dr. Torrey had to say to the thousands that nightly went out to listen to him. No doubt the gentleman is a powerful exhorter, and knows how to play upon words to arouse the emotions of an audience. That evening, as usual, he made strong appeals to sinners to accept Christ "as their personal Savior." "He that believes shall be saved," was the plea; and then, as an instance of a great concourse accepting Christ, he cited the occasion of Peter preaching to the assembled Jews on the day of Pentecost. "Now, when they heard this, they were pricked in their heart, and they said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent"—and here Dr. Torrey ceased his quotation, reiterating with great emphasis, "Repent, repent," "Come to Jesus," "How shall we escape if we neglect so great salvation"—"And the same day there were added unto them about three thousand souls."

To our astonishment the exhorter made no further reference to the passages in Acts ii. "Repent," was as far as he quoted of Peter's answer to those who enquired of him what they should do. Why was the rest of the passage omitted? Surely, Dr. Torrey knew that Peter told them to do other things besides repent. Surely, he was aware of the fact that after the Apostle had told them to repent he also told them to be baptized, for the remission of sins, and then he promised them the gift of the Holy Ghost. Had Dr. Torrey forgotten that something equally important was there in the Scriptures in plain words that he could have read to that audience? Why did he stop with half the truth and let his hearers go without telling them the rest?

We Elders present looked at each other in blank astonishment, and we felt like getting up on the platform and reading to that vast audience the remainder of that passage in Acts ii. Our hearts went out in sympathy to the people

who trusted so implicitly in the words of the preacher, who, they thought, was giving them the words of God, and leading them into the way of salvation.

Shortly after this visit to the revival meeting, the *Christian Age* of January 18th, 1905, came to our table. In looking over this number, we found an article entitled, "How to Enter the Kingdom," which, it stated, was a study of the International Lesson for January 29th, 1905. The text was from John iii: 1-15. As it is our business in these lands to preach the Gospel and show to the people how to enter the kingdom of heaven, the article was of special interest. From verses one to fifteen there were three columns of comments and explanations. It tells that Nicodemus came to Jesus by night—how he came, and for what purpose.

The writer quotes verse one: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews;" then comments on the passage. Then verse two: "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Verse three continues: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." These three verses with explanations occupy a column in the journal. Then verse six is quoted: "That which is born of the flesh is flesh," etc., and thus the commentator continues to the end of the lesson.

Thinking that here again was something omitted, we turned to John iii and read the chapter. The bold headline in the *Christian Age* article was, "How to Enter the Kingdom," but the writer seemed to stop at the threshold. He had explained that a man had to be born again to see the kingdom, and had there stopped. We had always found something more in that chapter, statements by the Savior of vitally important ordinances that had to be performed before an entrance could be had into the kingdom. The writer had entirely omitted the fourth and fifth verses of the chapter. These verses are as follows:

"Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Why were these important passages omitted as if they were not there, or as if they had no bearing on the subject under discussion? Surely, they were as much the words of the "teacher come from God" as were the words quoted. Was there a lurking impression in the mind of the writer that being "born of the water" meant baptism by immersion, and, therefore, it was passed by in silence?

A study of this same International Lesson is found in the American *Sunday School Times*, and quoted by the *British Weekly* of January 26th, 1905. It is by the Rev. Alexander Maclaren, D.D. We quote:

"As to the first, 'water and the Spirit' are the factors in producing the new birth, but they are not co-ordinate factors, as the omission of 'water' in verse eight shows. Comparing the expression with the parallel one 'the Holy Spirit and fire' we most naturally explain the words as meaning the cleansing energy of the Spirit. But whatever is the precise meaning of the phrase the Spirit is the true source of the new life." The article then continues

with an elaborate explanation of the "birth of the Spirit," closing with these words: "To them who believe in the name of Jesus, He gives the Spirit, which creates them anew in its own likeness of holiness, and breathes into them the new life of the sons of God"

This writer, it will be seen, has not omitted altogether any reference to the birth of the water, but he has dismissed that part of the subject with the fewest possible words. No one will deny the absolute essentiality and utmost importance of the birth of the Spirit, but why, in order to assert this, is it necessary to subordinate the birth of the water? Christ said: "Except a man be born of *water* and of the *Spirit*, he cannot enter the kingdom of God." If *two* things are necessary, an entrance cannot be obtained by *one* only, and, therefore, both are equally essential to the act of admittance. The question under discussion is the requisites for an entrance into the kingdom of God, and not what the chief factors are for spiritual development after a person becomes a member of that kingdom. This latter question may admit of discussion, but surely it is bordering on sacrilege to point out which of the commandments of the Lord are essential and which are non-essential. On this question of the birth of the water, it might be well to remember that Christ himself said to John when He came to be baptized of him: "Suffer it to be so now for thus it becometh us to fulfill all righteousness." Surely an ordinance necessary to "fulfill all righteousness" is no small matter.

And so, the question comes to us again, Why are modern religious teachers so fearful of the baptism of water, so afraid, indeed, that to avoid any reference to it, they will mutilate the Word of God? We shall not judge. We may not be capable of answering the question, but every Latter-day Saint who has received the Spirit of truth for his guide will know for himself the reasons why the plain word of God is thus evaded.

N. A.

Arrivals.—The following missionaries arrived at Liverpool, January 30, 1905: For Great Britain—William E. Baird, Baker City, Oregon; Jasper Hepworth, Bountiful. For Netherlands—Ernest C. Rossiter, John E. Openshaw Jr., Salt Lake City; For Scandinavia—Ole P. Peterson, Grover; N. William Knudsen, Provo; Oscar Turnquist, Ogden; Andrew J. Anderson, Lehi; Oscar Bocker, Salt Lake City.

Appointments.—The Elders who arrived for Great Britian January 30th, 1905, are appointed to labor in the following conferences; William E. Baird, Leeds; Jasper Hepworth, Sheffield.

Releases.—Elders James L. Robson of the Liverpool conference, Alma H. Davis of the Newcastle conference, Shirley M. Woolley of the Nottingham conference, and George A. S. Smith of the Scottish conference, are honorably released to return home per s.s. *Canadian*, Saturday, February 4, 1905.

District Meetings.—District meetings are appointed in the Scottish conference as follows: February 12, 1905, at Kilmarnock Temperance Halls, Room 3, Queen Street; February 19, 1905, Aberdeen, at the lecture rooms, Katherine's Hall.

"THE FIFTH GOSPEL."

BY ELDER B. H. ROBERTS.

(*Concluded from page 55.*)

THERE is a singular passage of Scripture in John, the 10th chapter and 16th verse, which rather puzzles expounders of the Scripture.

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Ask the Christian ministers to explain this passage and they always answer that Jesus had in mind the Gentiles. If so, how do you harmonize this fact, which I now point out to you, with that statement, namely: Jesus was once passing up a crowded street and a woman came running to Him. She was a woman of Canaan, of a race upon whom the displeasure of God had fallen in very ancient times. Perhaps their spirits warranted just the conditions that they came into this world to meet. She came to Jesus asking that He would heal her child, but He heeded her not. Her importuning attracted unpleasant attention, and so the Apostles said to Him, "Master, send her away; for she troubleth us." He said, "I am not sent but unto the lost sheep of the house of Israel." Therefore, when He said, "Other sheep have I, which are not of this fold; them also I must bring, and they shall hear my voice," He had reference to some branch of the house of Israel, and not to the Gentiles; for as He explains, I think in this fifth gospel, the Gentiles should receive the gospel through the ministrations of the Holy Spirit in His servants, and not by His personal ministry to them. His personal ministry was confined to the house of Israel. In this fifth gospel we learn that Jesus told the Nephites that they were the people He had in mind when He uttered this singular Scripture we are considering; but His disciples in Judea understood Him not; and because of stiffneckedness and unbelief Jesus was commanded of the Father to say no more to them upon the subject. Do not these facts throw some light upon our knowledge of Christian truth?

Moreover, in this same connection, Jesus informed these Nephites that not only would He minister to them, but as soon as He was through with His ministrations to them, behold, He would go to the lost tribes of the house of Israel and minister to them also. He spoke as follows:

"And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any part of that land round about, whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not

of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel."

Again, in His discourse on this occasion Jesus takes up the matter of the Gentiles, who in time should come to this land and take possession of it, for the falling away of the Nephites was predicted, and the fact of the coming of the Gentile races to this land was made known to the Nephite people. The Lord Jesus took occasion to say that the Gentiles should be greatly blessed upon this land, and should be fortified against all other nations; and if they would not reject the Gospel that should be brought forth amongst them, great would be the blessings of the Lord upon the Gentiles; that they should be numbered with the house of Israel, and should assist in building up the New Jerusalem upon this continent. I quote these several important passages:

"And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them, of me and of the Father, . . . But if the Gentiles will repent, and return unto me, saith the Lord, behold they shall be numbered among my people, O house of Israel; . . . And behold, the people [descendants of the Nephites addressed] will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the power of heaven shall be in the midst of this people, yea, even I will be in the midst of you. Behold, I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet, and shall not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance. And they shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst."

All this is contained in the fifth gospel. It contains, you will see, these promises of deep and mighty blessings to the Gentile races, together with the additional races, a promise that they might become as fathers and mothers to the house of Israel, and great should be the reward and blessings, and they should be completely identified with the Israel of God upon this land, and join in building up Zion—that Zion from which Isaiah declared the law should

go forth in the last days, while the word of the Lord should go forth from Jerusalem; indicating the two capitals on the earth, one in the eastern and one in the western hemisphere. But if, on the other hand, the Gentiles should reject the Gospel of Christ and no longer honor the God of this land, which is Jesus Christ, then the hand of God would be upon them, and that in judgment; and that, proud, great and strong as they are, yet should they be humbled.

So that this fifth gospel deals not only with the past, but it deals with the present and with the future, and sounds this note of warning to the Gentile nations upon the promised land of America. Nothwithstanding the strength and pride and power of these nations in these days of their glory, the fifth gospel warns them that they hold their proud stations upon the condition of their faithfulness to God and their receiving the Gospel of Jesus Christ. It is worthy of God to reveal the conditions upon which the nations of the western world may hold their stations among the nations of the earth; and it is a matter worthy the consideration of these nations to give heed to such a warning. Let no nation think itself beyond the power of God; for it is not. Imperial Rome was as confident of her ability to perpetuate her power as any nation of the western world is to-day; and he who would have dared to suggest that Rome could be humbled, and pass away as a dream of the night, would doubtless have been thought wanting in patriotism; yet Rome was humbled. The half naked hordes from the woods and plains of Germany reveled in the palaces of the Cæsars. Romans in their pride were wont to say of the Coliseum in which Christians have suffered martyrdom at the hands of brute men and brute beasts, merely to grace a Roman holiday: "While stands the Coliseum Rome stands, when falls the Coliseum Rome falls; when Rome, the world!" The Coliseum stands in ruins. Rome is only a name held in memory by history. But the world fell not when Rome fell; and as it has been in the past, so, too, may it be in the future, if God's conditions are not complied with, then as a potsherd will He break that nation that rises in proud rebellion against Him. This is God's earth. It is His by right of proprietorship; and by various means He and not man is guiding its destinies. Those who hold power and authority in it hold it in trust from Him, and only in trust; and the nation that is unfaithful to that trust must account to God for it. Hence I conclude that this warning that comes from the fifth gospel is important; it announces a mighty, solemn truth, an awful warning, to which ministers of any faith, and the nations addressed, will do well to take heed.

Now, a word in conclusion about the gold test, that our friend proposes to apply to the fifth gospel. I think the gentleman puts that forth for a special reason, and that in doing so he exhibits a weakness on his part. He says: "The question is, not where do men say they get it, but, is it gold." Well, it is important to know where men got it, and we can establish that so far beyond all question, and can sustain it by testimony that has not only not been impeached, but is unimpeachable. The question: "Where do men say they got it," is important. The "how" and the "where" men got it is a part of the evidence of its truth, which the gentleman dodges by saying that it does not matter where the fifth gospel came from. Having just hinted at the

importance of this matter of where and how it came, I will set all that aside and declare my willingness as one of the believers in the Book of Mormon to see it submitted—as perforce it must be—to the "assay test." Is it gold? Are these important truths we have been considering, wherein the the welfare of half the world is concerned, gold or dross? Is the light which it throws upon the word of God contained in the four gospels, of importance? Is the fact that Jesus visited this western world and announced the saving power of His Gospel in such a manner that millions would come to the knowledge of salvation a golden truth? Is the solemn warning to the Gentile nations inhabiting the western world worth while considering? May it not be golden, especially if heeded? I shall leave you to answer that. But I want to suggest an improvement on the gentleman's simile—this "assay test." Although he praises it so highly himself in the synopsis he gave to the papers of his discourse, I think it could be improved. The question is not so much as to whether in the four gospels or in the fifth, all is gold, but is there gold in them. I do not think the four gospels are without alloy. In other words, I do not think the four gospels are perfect. I believe there are imperfections in them, in forms of expression and in the fact that they do not convey all that Jesus both taught and did; at best they are fragmentary. St. John informs us in his gospel that if all the things that Jesus had done and taught were written the world itself would hardly contain the books. We have not the full reports of Messiah's discourses. The full and absolute pure word of God just as it fell from the lips of the Savior is not in the four gospels. For the most part we have but the recollections of the evangelists of what Jesus said and did. Only those who have read the Greek—and unfortunately they are very few—may read even the four gospels in the language in which the apostles wrote them. But we have translations of these records, and each time they are translated a dilution takes place. The force and power of what is said becomes less in the translation, as all know who are acquainted with translations as compared with the original language of the speaker or writer. So with the book of Nephi. That comes to us in an abridged form. It is not the original book of Nephi; it is Mormon's abridgment of that book. He has condensed it, and in doing so has doubtless given us less perfect accounts of Christ's mission to the Nephites. That is to say, we have not all the surrounding circumstances or all the utterances of the Savior, or of the men it represents as speaking. Then we have not Mormon's original abridgment of Nephi's book—the real fifth gospel; but the Prophet Joseph's translation of Mormon's abridgment, and that, it is admitted, in his imperfect English. So that the whole five gospels are fragmentary and tainted with imperfections and limitations as all things are that pass through human hands; but containing nevertheless God's precious truths; and some of these are found in the fifth gospel as well as in the four Hebrew gospels; and to me the truths of the fifth or Nephite gospel are as precious and important as are those of the other four gospels.

THE END.

THOUGH we travel the world over to find the beautiful, we must carry it with us or we find it not.—RALPH WALDO EMERSON.

MISSIONARY EXPERIENCES.

INTERESTING INCIDENTS IN THE LIFE OF PRESIDENT ANTHON H. LUND.

[In connection with the brief sketch and the portrait of President Lund, presented in this number of the STAR, the following incidents in his early missionary experiences are of interest. They are from the pen of Elder J. M. Sjodahl, associate editor of the *Deseret News*.—ED.]

When President Lund was first sent out to perform missionary work, some thought the "Mormons" were very unwise in sending one so young. Such a remark was once reported to Brother Lund. He said: "Never mind, I will make that man my friend." He did so, for in the course of time the man who had spoken so slightingly of him asked to be baptized and wanted Brother Lund to perform the ordinance. Brother Lund became well acquainted in the whole conference where he was laboring. He traveled "without purse or scrip," and, during the four years and a half he labored as a missionary, he does not remember having bought half a dozen meals. Friends were raised up to him on every hand, and men outside of the Church told him to let them know what he needed and they would furnish him the money, and they did so.

One day, while he was out tracting, he visited a large mill-owner, whom he found in his library with another gentleman. After spending an hour in answering their questions, the man of the house said: "It is too bad that you are a 'Mormon.' If you will study theology at the university in Copenhagen and become a Lutheran minister, I will pay the expenses and I will make you my heir." Brother Lund answered, "I have no doubt you are a rich man, but you have not money enough to buy my allegiance to the Church of God." The answer seemed to please both the gentlemen. Brother Lund has wondered since whether the man made the offer in good faith. He believed at the time he did; but it was no temptation to him. He felt he had found "the Pearl of Great Price."

It was not often Brother Lund was molested. Even in places where other Elders had suffered persecution he succeeded in making friends. Sometimes, however, he also tasted the opposite. On one occasion, when he was out inviting people to a meeting in the evening, he came into a house and informed a woman he met that there would be a meeting that evening, and invited her to attend. "What kind of a meeting?" she asked. "A 'Mormon' meeting, he replied. There came a change over her face instantly, and she became a perfect fury. She grabbed her fire-tongs and screamed, "I will give you 'Mormon' meeting!" and flew at him. He thought discretion the better part of valor, and ran out of the house, but the woman followed, and in the highest key called on her husband to shoot the "Mormon." She made such a disturbance that the neighbors came running to see what was the matter. Years afterwards, when Brother Lund had charge of the Ephraim Co-op., a lady came into the store and said to him: "You do not know me, but I have seen you once. Do you remember a woman who run after you with a pair of fire-tongs?" "Yes," he answered, "but you are not that woman, for her face I have never forgotton. "No," she said, "I was her neighbor, and seeing her

running after you, I asked her what you had done. She said that you had invited her to a 'Mormon' meeting. I became curious to learn something about the 'Mormons' and went to the meeting. I heard you speak and was convinced of the truth." The Lord made use of the wrath of an enemy to further His purposes.

Brother Lund had on one occasion obtained permission to hold a meeting in a town where it had hitherto been impossible to make an opening. The meeting was appointed for the next Sunday, and in company with a couple of Elders Brother Lund went there. On entering the town they were warned not to go to the meeting, as the mob would disturb the meeting, and they had given the blacksmith, the bully of several parishes, all the liquor he would drink in order to get him to assail the "Mormon" Elders. They thanked their informant, but said they must honor their appointment. They found the house full of people and great numbers outside that could not get in. The meeting was opened, and in stalked the blacksmith. Brother Lund says when he saw him, he thought he was a very Polyphemus. He had only one eye, a sinister look, and fists like sledge hammers. The Elders prayed earnestly that God would overrule the plans of the wicked. The advent of the blacksmith was the signal for disturbing the meeting, and some commenced calling the Elders liars, etc. The blacksmith arose to his feet when he heard the interruptions and slowly eyeing the audience he said: "I want you all to understand that these are men of God, and they speak His word pure and simple. If any one again interrupts them he shall feel the weight of this." The crowd well knew what "this" meant. He had drank their liquor and promised to beat the Elders. He must be joking. A loud-mouthed fellow commenced again calling the Elders opprobious names, when the blacksmith elbowed his way through the dense crowd, and taking hold of the disturber, threw him out of the door. This settled it. For two hours the Elder preached to the congregation, and the one-eyed giant stood guard as a policeman; but as soon as the meeting was dismissed, he seemed to realize that he was on the wrong side and he commenced to be ugly and wanted to quarrel with the brethren, but they got away as quickly as possible. Brother Lund was the last to leave, and he heard those behind say to those in the front of him, "Give him a diff!" but Brother Lund nodded politely to the crowd and got away unhurt. Some of those present have since come to Utah and have informed Brother Lund that even the man who opened his house for the meeting was in the conspiracy against the Elders.

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